

*On Etruscan and Libyan Names. A Comparative Study.*

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§ I. *Introductory. Libyan Epigraphy.*

In October last (1889) I laid before this Society a series of considerations drawn from the physical traits of the Etruscans, their customs, arts and language, going to show that they were an offshoot or colony of the Libyans or Numidians of North Africa—that stock now represented by the Kabyles of Algeria, the Rifians of Morocco, the Touaregs of the Great Desert and the other so-called Berber tribes.

So far as I was aware, this opinion had never been advanced before, although it would seem a natural and obvious one. Nor have I yet found that any writer had clearly stated it previously; though I have discovered that occasional earlier observers have been struck with some of the resemblances which so impressed me, and I am glad to add the weight of their testimony to my own. Thus, M. Louis Rinn, Vice-President of the Historical Society of Algiers, after alluding to what he considers a point of resemblance between the Berber and the Etruscan language, adds, “A comparative study of these two peoples would certainly bring into prominence other similarities, yet more remarkable, in their customs, in the forms and designs of their potteries and in their tongues.”\* M. Rinn quotes the old traveler, Dr. T. Shaw, as suggesting one or more similarities in Kabyle and Etruscan place-names, but he gives no exact references, and a search through Shaw’s *Travels* has not enabled me to find the passages.

In the present article, I shall carry out to a limited extent a comparison between the proper names preserved in the oldest Libyan monuments and a series of similar names believed to be genuine Etruscan. I am aware that this is not the way to study the relationship of languages *à fond*; but the material is not obtainable in this country to do more, and if it were, I have not that familiarity

\* *Les Origines Berbères. Etudes Linguistiques et Ethnologiques*, p. 196 (Alger., 1839). I regret that I cannot speak favorably of this laborious production; but its author is fantastical rather than scientific in most of his researches. The similarity referred to is that of the geographical name *Tuderta* which I mention hereafter.

with the Punic and Berber dialects with which one should be equipped to approach the question from that more difficult side.

For the Numidian or Libyan epigraphy I have depended upon the *Collection* of General Faidherbe,\* and the admirable *Essay* of Prof. Halévy.† Even with these materials I believe more could be accomplished than I have attempted, and the most that I hope from this and my former paper is to enlist the attention of Etruscologists to the possible derivation of the nation from the Libyan stock. These Libyan or Numidian inscriptions, to be sure, date from a long time after the Etruscans had founded their cities in Italy. The oldest of them are probably not beyond 200 B.C., and then nearly a thousand years had elapsed since the formation of the Etruscan commonwealth. We must not therefore expect frequent identities, especially as the Etruscans notoriously borrowed largely the names and terms of their various neighbors. On the other hand, it must be remembered that the Berber is a group of dialects singularly tenacious of its traits, both grammatic and lexicographic. To this day, its tribes are mutually intelligible, from the western boundaries of Egypt to the Atlantic coast, and from the Mediterranean to the Soudan. Therefore it is not incongruous to attempt the explanation of an Etruscan name (assuming that it is of Libyan origin) by the modern Kabyle or Touareg.

A preliminary question of interest is that of the

### § 2. *Etruscan Invasions of Egypt.*

This subject has been brought to the attention of Egyptologists by the supposed references to the Etruscans in the ancient inscriptions, and to Italian archæologists by the evident Egyptian inspiration in some of the Etruscan art remains. I shall sum up briefly the main points of the question.

From the earliest times the movement of the Libyan tribes toward the east is recorded in the annals of the Egyptian monarchy. In the third dynasty—according to the chronology of Mariette some 4200 years B. C.—the incursions of the Temhu (the Touaregs?) are mentioned. In the eighteenth dynasty (1703–1462 B.C.) the mother of Amenhotep IV. is represented as a blonde with blue

\* *Collection Complete des Inscriptions Numidiques (Libyques)*. Par le General Faidherbe (Paris, 1870).

† *Études Berbères. Essai d'Épigraphie Libyque*. Par J. Halévy (Paris, 1875).

eyes, and bore the name, at once Libyan and Etruscan, of "Taia." She was probably a Libyan by birth.\*

The most important general migration of the Libyan tribes seems to have taken place about 1300 years B.C. At that time, as we are informed by an inscription of Menepthah II. on the wall of the great temple of Ammon at Api, the king of the land of *Libu*, by name Mar-ajui, a son of Did, led a great army composed of his own troops and mercenaries from other nations into Egypt, entering near the city of Prcsopis. He was defeated with heavy loss, and many thousands of his soldiery were slain.† Among his allies were the "Tursha," who are considered by some Egyptologists to have been the nation called in classic writings, *Turseni* or *Tyrrheni*, *i. e.*, the Etruscans. This identification is rejected by Dr. Brugsch Bey, who ventures the yet wilder theory that they were *Taurians*. Halévy, on the other hand, is inclined to see in this and the other names given in the list of allies merely various Libyan tribes, neighbors of the Lebu;‡ and this is quite probable when we consider the impracticability of large bodies of soldiery being transported across the Mediterranean in that early age. It is possible, therefore, that the "Tursha" were the "Turseni," and that in consequence of this defeat they left their native land and founded the Etruscan colonies on the west coast of Italy—which were commenced about that time.

Dr. Deecke has already pointed out the probability that the *Tuirsa* who attacked Egypt by sea in the time of Ramses III (twentieth dynasty, 980–810 B.C.) were the Turseni or Etruscans. They are represented on the paintings with pointed beards and helmets of Etruscan form.§ The very early signs of Egyptian culture visible in ancient Etruria, on which Deecke lays stress, may be explained by the proximity of the Libyo-Etruscans—the *Tuirsa*—to the Nile valley before they founded their Italian colonies. It is quite sure that the main body of the army of Mar-ajui was composed of the blonde type of the Berbers, as the Egyptian name applied to them on the monuments is *thuheni*, "the light-colored or fair-complexioned people."

\* On the presumably feminine termination in Etruscan *ata*, see Deecke in Müller, *Die Etrusker*, Bd. 1, s. 475.

† Dr. Brugsch Bey, *History of Egypt*, Vol. ii, p. 129.

‡ *Essai d'Épigraphie Libyque*, p. 170.

§ See his note in Müller, *Die Etrusker*, Band 1, s. 70.

§ 3. *The Libyan Alphabet.*

The ancient Libyan or Numidian alphabet, preserved in the *tifnagh* and *tiddebakin* of the Touaregs, was composed of twenty-three letters, five of which served both as vowels and consonants. As in the Etruscan alphabet, all letters could act as either initial or terminal sounds. Two letters are in the Libyan which do not appear in the Etruscan—*b* and *o*. It is a notable coincidence, however, that not only was the former sound usually rendered by the ancient Roman writers by an *f*,\* but it is absent or rare in the Ghdames, Rif, Bougie and Mzab dialects of modern Berber.† Evidently the Etruscan in its omission of this phonetic element is brought into closer relations to a large part of the Libyan speech.

Diphthongs, double consonants, guttural and sibilant sounds are of frequent recurrence in Libyan as they were in Etruscan, the former trait being a similarity which separates both from pure Semitic tongues.‡

The most frequent permutations of the Libyan letters, both in the ancient and modern dialects, are as follows :

*b* into *f*.

*k* into *x* (guttural), or *ch*.

*l* into *d*, or *r*.

*s* into *z*, or *ch*, or *sh*.

*t* into *d*, or *dj*, or *dh*.

*tch* into *k*.

*ts* into *sh*.

*th* (*θ*) into *t*.

§ 4. *Names of Divinities.*

The religion both of the Libyans and Etruscans resembled that of most of their neighbors in being a marked polytheism. It is said that more than two hundred Etruscan divinities have been discriminated ;§ but I do not find the names of anything like this number. Otfried Müller and Dr. Deecke give about fifty, of which

\* "Le changement de *b* et *f* est très fréquent dans les dialectes berbères." Halévy, *Essai*, p. 21. "Le *b* libyque est souvent transcrit par *f* en latin." *Ibid.*, p. 156.

† Basset, *Manuel de langue Kabyle*, p. 6.

‡ Louis Rieu, *Les Origines Berbères*, p. 59.

§ Richard Burton, *Etruscan Bologna*, p. 192.

some are probably Italian or Greek. From among those apparently really Etruscan, I select for comparison the following :

*Apulu*, or *Aplu*, was the Etruscan god whose fane was upon Mt. Soracte, and who, according to a tradition recorded by Virgil, was the earliest divinity worshiped by the Tuscans.\* From the similarity of the name to the Greek Apollo, most writers have considered it a corruption of that word, and the later Etruscans no doubt transferred the attributes of the famous Greek divinity to their national god. But an examination of the ancient Numidian inscriptions discovers a divinity so closely similar that the suspicion is excited that the two are identical, and the resemblance to Apollo a mere coincidence. This divinity bears the name in the Numidian character *Abru*, and is almost certainly identical with the Guanche *Abõra*,† showing the wide extension of the cult in the ancient Libyan peoples. Halévy thinks it reappears in a Latin inscription, *Ifru augusto sacrum*, found near Constantine.‡ The phonetic changes from *Abru* to *Aplu* are justified by numerous examples in both Etruscan and Libyan, and that this widely worshipped god of the Libyans should be referred to by the Etruscans as the first they adored is very natural.

*Culzu*; a member of the Etruscan pantheon, represented with torch and shears, a divinity apparently who decided the day of death.§ Allowing for the constant permutation of *l* and *r* in these dialects, Corippus mentions a Libyan divinity of the same name, of whom the Mauritanian chieftian Ierna was priest :

"Ierna ferox his ductor erat Gurzilque sacerdos."—*Johannidos*, ii, 109.

The idol of the god represented a divinity of horrid mien, suitable to a god of death.

"Simulaera sui seeum tullit horrida Gurzil."—*Johannidos*, vi, 1139.

The derivation of the Libyan *Gurzil* is not very clear ; but as the god who decided on the day of death, and cut or shortened the thread of life (for which purpose *Culzu* holds the shears in Etruscan portraiture), I am inclined to connect both names with the modern Berber verbal *guezzil*, pl. *guezlen*, to be short, *m'gazzil*,

\* The poet has a Tuscan say :

"Summe deum, saneti custos Soractis Apollo,  
Quem primi colimus."—*Æneid.*, xi, 785.

† Berthelot, *Bulletin de la Société d'Ethnologie*, Tome ii, p. 131.

‡ *Essai*, p. 156.

§ Müller, *Die Etrusker*, Bd. ii, s. 110.

separation, dismemberment, which Newman compares to the similarity of the English *shear, shears, short* (*Libyan Vocabulary*, p. 50). In the ancient Numidian epigraphy this deity is referred to in the literation *ghrsl* (Halévy, *Essai*, p. 121), and the final *l* seems to be retained in the Etruscan form *culsl* quoted by Corsen.\*

*Lala*, goddess of the moon, probably the new moon, and hence of birth and fecundity. The name seems connected with the Libyan *lal*, to be born, *thalalil*, birth, etc. In Numido-Latin inscriptions, this precise form *Lala* appears (see Halévy, *Essai*, p. 83).

*Leucothea*, the white goddess. This is the Greek translation of the name of a female divinity much honored by the Etruscans, and especially at Pyrgos, the port of Caere, where a great and beautiful temple was dedicated to her (Müller, *Die Etrusker*, Bd. ii, s, 54-56). The Etruscan form of the name is not given, but in the list of their beneficent goddesses occur the names *malavisz*, and *melacuz*, where the initial radical seems to be the same as in the Libyan *amelal*, white, *mellul*, it is white, etc. (Newman, *Lib. Vocab.*, pp. 61, 62). In these, I believe, we may recognize the goddess of Pyrgos. Whether her attribute of whiteness was derived from the sea foam or the morning light, or from some other cause, we have no means of knowing.

*Manes, Mania, Mantus*. The *dii Manes* of the ancient Latins are generally recognized to have been derived in character and name from Etruscan antecedents. The derivations of the word *Manes* offered by the later grammarians are as usual merely fanciful and worthless, nor has any acceptable one been suggested by modern writers. I believe it is revealed in the name of an ancient Libyan deity, *Motmanius*. This occurs in a votive inscription found near Constantine—*Motmanio et Mercurio sacrum* (Halévy, *Essai*, p. 157). The name seems to be clearly a compound of Libyan *emet*; aorist, *imūt*, to die, dead, and *emān*, soul,—a lord of the souls of the dead. In the first syllable we recognize the Etr. *mut-na*, a tomb, a place of the dead (see my *Eth. Aff. of Etruscans*, p. 19), and in *Manius* is the Etr. *Manes*, the current meaning of which was "the souls of the dead," † allied to which was the Etr. name of the god of the underworld, *Mantus*, the goddess *Mania*, and perhaps the

\* *Sprache der Etrusker*, s. 610.

† "Die Seele der Hingewehrtenen," Müller, *Die Etrusker*, Bd. II, p. 98.

goddess often portrayed on Etruscan mirrors with the name *Munθu*, or *Munθχ*, believed by Deecke to be one of the auspicious *Manes* or spirits.

*Mars*. The old Italic name for this divinity was *Marmar*, which reappears in the Etr. *Mamar-ce*, a personal name, and *Maris*, the name of a divinity shown on Etr. mirrors. One of the months in the Etr. calendar was named from him. This name in the form *Marmar* was quite frequent in Libyan. I need but recall the Libyan general *Marmaria*, the tribe *Marmaridæ*, etc. It also appears in the Libyan inscriptions of Djebel-Thala (Halévy, *Essai*, p. 68). The identification appears therefore complete.

*Menerua*, the Etr. forms of which are *mnarva* and *meneruva*, is believed to be distinctly a Tuscan goddess whose original vocation was that of a protectress of children; only in later days did she assume the attributes of the Greek Athene (Müller, *Die Etrusker*, Bd. i, s. 46 sq.). The name has a strong Libyan physiognomy. The prefix *men* is common in the dialects of that stem, and in the remainder of the name, *arua*, *eruva*, we are close to the modern Kabyle *arau*, pl. *arawan*, child, a meaning most consonant with her original character.

*Sethlans*. The Etr. compound *Seθre*, or *Set-ria*, is a proper name, the root of which *Set* (*seθ-*) probably reappears in the initial syllable of *Seθ-lans*, the Etr. Vulcan. This initial syllable *set-*, *sed-*, *sit-*, is a common one on the Libyan tombs of the earliest centuries (Inscrips. 77, 105, 128, 216, etc.). One of the Numidian names appears in the Latin form, *Sit-ilia*, and the Libyan *Sit-ila* (Inscrip. 216) is close to Etr. *Seθ-lans*. Halévy suggests its relationship to the Egyptian god *Set* (*Essai*, p. 81); but its origin may as well be from the Libyan root *s't*, now preserved in the Touareg, *is-suhet*, strong, *essahet*, violence, etc.; Kabyle, *set-mara*, by force, by might, etc.

*Tina*, *Tinia*. This divinity is stated to have corresponded to the Jupiter of the Romans, and his figure often appears on Etruscan mirrors and coins with the symbols of the lightning, the sceptre and the crown of rays. For these and other reasons (set forth in detail by Müller), he is looked upon as "the chief divinity of the Etruscans and the centre of their celestial world."

It must be regarded as a striking example of the permanence of mythologic conceptions that the same deity with the same name is

recorded by Corippus as the Jupiter of the Libyans in the sixth century A. D. In his lines referring to the gods they invoked on entering battle, he writes:

“Mastiman alii; Maurorum hoc nomine gentes  
Tænarium dixere Jovem.”—*Johannidos*, Lib. vii, 307.

The name *Mas-timan* is compounded of the common Libyan (and Etruscan) prefix of grandeur *mas*, and *timan*, in which the *n* in *Tina* has changed into *m*, a permutation frequent in the Moroccan (Rifian) dialect of Berber, in which the *mim* of the Arabic alphabet is often substituted for the *nun*.\* The terminal *n* in so many of the Libyan names given by Corippus is thought by Halévy to be often an extraneous addition to the native form.†

*Turn's*, the Etruscan Mercury.

*Turan*, goddess of love.

*Tarsu*, a mythical Gorgon.

*T'ruisic*, a hero god.

In these and similar Etruscan names we appear to be in the presence of the exceedingly common ancient Libyan radical TR, seen in the inscriptions in such names as *Toura*, *Touran*, *Tir-mag*, *Tor-dak*, *Tour-sha*, etc., and in Corippus' poem in *Tor*, *Tur-sus*, etc.

The prefix used thus frequently in both dialects is likely to be a term of reverence, affection or amplification. It does not appear current in modern Berber. In its dialects the syllable means a height, a hill or mountain, *dar*, *adrar* (pl. *daran*); *tareclit*, a hill. The transfer of the idea of physical to social elevation is common to all languages (*son altesse*, his serene highness, etc.), and may be at the base of the meaning here.

*Usil*, the sun-god of the Etruscans, was portrayed with rays around his head and a bow in his hand (Müller, *Etrusker*, Bd. ii, p. 80). As I have remarked in my previous essay, the Libyan word for the sun at high noon is *āsl*.

### § 5. *Names of Persons.*

The Etruscans were accustomed to employ both individual and family names, and in some instances all three of the names in use

\* *Bamet*, *Manuel de Langue Kabyle*, p. 9.

† “La terminaison *n* est une particularité de la prononciation punique des expressions libyques.” *Essai*, p. 121

by the later Latins (prænomen, cognomen, agnomen). The same form frequently appears in different cases as family name and surname. A comparison of such personal names with those found on the sepulchral monuments of the ancient Libyans may lead to some definite results.

*Avile* is said by Deecke to be one of the most ancient and genuine of Etruscan personal names. It appears both as surname and family name on a number of the oldest inscriptions (see his remarks in Müller, *Die Etrusker*, Bd. i, s. 443). It is also found in the ancient Numidian character as *Avvil* (Inscrip. 215), and in the Numido-Latin inscriptions as *Avilius* and *Avilia* (Halévy, *Essai*, p. 142). These are precisely the Latin forms derived from the Etr. *avile*.

*Aules*, *Aulesa*, *Aulesla*, a very common, pure Etr. prænomen (Müller, *Etrusker*, Bd. i, s. 444). It is exceeding close to that of the Libyan goddess *Aulisva*, which figures in a Latin inscription found near Constantine (Halévy, *Essai*, p. 156).

*Betuus*, *Betua*; a Latinized form of Etr. *fetiū*, *feθiu*; perhaps also *petvia* (Müller, *Etrusker*, Bd. i, s. 477, 486). Probably allied to the Libyan *battus*, *bahatus*, chief, ruler (Halévy, *Essai*, p. 164).

*Cæcina*, the family name of the celebrated Etruscan gens of Volterra. The Etr. orthography is *caicna* or *ceicna*, in which the *na* is a usual termination, leaving the root *caic'* or *caeci*. This is similar to the names *kaka*, *ghaka*, of the Libyan inscriptions Nos. 206, 246.

*Fastia*, or *Hastia*, a pure Etruscan name, very frequent at times in the abbreviation *fas*, or as *hasθi*. A very common Libyan name is *bas* = *fas*, *fazth* (Inscrips. 3, 4, 5, 6, 8, etc.). A similar initial syllable is found in Corippus, as has been pointed out by Halévy (*Essai*, p. 24, note).

*Lucūmo*, *Lucmo*, often appears in the Roman historians as the Etruscan name of individuals, but probably means "prince." Its usual Etr. form is *lauzumēs*.\* This is almost identical with the name of the son of Oesalus, king of Numidia, *Lacumaces*.† The radical reappears in the Etr. prænomen *laxu*, which is identical with the Libyan prænomen *laxo* in Inscrip. 185 (Halévy, *Essai*, p.

\* Müller, *Die Etrusker*, Bd. i, ss. 337, 496.

† *Livii Historiæ*, Lib. xxix, c. 29.

111). I am inclined to believe it identical with the *leku* tribe of the Libyan enemies of Meneptah I. \*

The prefix *Mas*. Throughout the Libyan dialects *Mas* is an initial syllable of many personal names, and was common in the earliest times, applied both to persons and to gentes, *e. g.*: †

Mas-aesyli, an ethnic name.

Mas-ight, “ “

Mas-ulis, *or* Musulus, an ethnic name.

Mas-adkam, a person (Inscrip. 27).

Mas-wā, “ (Inscrip. 34).

Mas-oulat, “ (Inscrip. 31).

Mas-i, “ (Inscrip. 32).

Mas-sirā “ (Inscrip. 50).

Mas sivo, “

Mas-akra, “ (Inscrip. 221, etc.).

Mas-ilal “

In Roman historians we find :

Mas-inissa, a Numidian king.

Mas-tumus, “ prince.

Mas-timan, “ deity.

Mas-intha, “ noble.

And numerous other examples.

General Faidherbe calls attention to the frequency of this prefix, and both he and Prof. Halévy are inclined to derive it from a root “to beget,” and assign it the signification of “son of,” “children of,” etc. ‡

This derivation is doubtful, as its radical has not such a signification in modern Berber. In the Touareg dialect *mess* or *messi* means ruler, lord, master, and *mas*, a paternal uncle. § The former significations are the most applicable and fill all the conditions of the employment of this prefix to personal and tribal names.

This same prefix appears with almost equal frequency in Etruscan proper names, especially those of prominent people and families, as the following examples show :

*Mas-tarna* (Etr. *Macstrna*), the Etr. appellation of Servius Tul-

\* Comp. Halévy, *Essai*, pp. 111, 173, etc.

† See Faidherbe, *Collection Complète des Inscriptions Numidiques*, pp. 22, 36.

‡ *Essai d'Épigraphie Libyque*, p. 126.

§ Newinam, *Libyan Vocabulary*, p. 196.

lius (see Müller, *Die Etrusker*, Bd. ii, s. 111, note), a title of thoroughly Libyan physiognomy, meaning "great conqueror," from the verbal *irna*, to conquer; *tarna*, supremacy, victory (Newman, *Libyan Vocabulary*, p. 172).

*Mas-entius*, *Mezentius*, an ancient Etruscan ruler of Caere, said by Cato to have been a contemporary of Æneas (Müller, *Die Etrusker*, Bd. i, s. 109). Deecke believes that the name reappears in family names *mes-i*, *mes-ial*, etc., of Perugia (*Ibid.*, s. 495).

*Mus-onii*; Latinized form of an Etruscan family name near Orvieto, borne by the writer C. Musonius Rufus. Deecke compares it with the Etruscan names:

*Mus'-ni*, found near Cortona.

*Mus-enial*, found near Perugia.

*Mus-u*, found at Corneto.

All corresponding to *mas*.

*Mas-o*; Latinized form of Etr. *mas-u*, allied to *mas-ve*, *mas-veniai*, etc. (Müller, *Die Etrusker*, Bd. i, s. 501).

*Mat*, *Met*. A frequent initial syllable in Etr. names, as *mat-ves*, *mat-ausnal*, *met-usnei*, *mat-ona*, *mat-ulna*, etc. It is sufficiently common in the Libyan epigraphy as *mat-ti*, *mat-ar*, *met-ut*, etc. Halévy considers it from a root indigenous to Africa, where, in some of the Hamitic dialects, the radical *met*, *mid*, *mutu*, signifies "man" (*Essai*, p. 18).

*Tania*, *Θannia*, *θanna*. This, says Pauli, "is one of the few pure Etruscan feminine prænomens."\* It is seen in the name of the wife of Tarquin, "Tanaquil" (Etr. *Θανγvil*), and was one of the most frequent of the surnames of the Etruscan women. † It is preserved in the same form in the Touareg branch of the Berber, in which *anna* = mother, and *t* is the feminine prefix. ‡

*Tite*, *Titeia*, a prænomen rather common in these and allied forms, and considered pure Etruscan. In Libyan epigraphy *did* and *dides* recur in the sepulchral inscriptions. The precise form *tites* appears on various Etr. inscriptions (see Deecke, in Müller, *Die Etrusker*, Bd. i, s. 471). The Libyan prince already mentioned who invaded Egypt in the nineteenth dynasty was Mar-ajui, "a son of Did."

*Vel*, *Vul*, *Vol*, *Volt*. These were extremely common Etr. pre-

\* *Etruskische Forschungen*, 1882, s. 114.

† See note of Deecke in Müller, *Die Etrusker*, Bd. 1, ss. 457-9.

‡ Newman, *Libyan Vocabulary*, p. 197.

fixes, both to personal and place names, as *Vel-aðri*, *Vel-suna*, the Etr. goddess *Vol-tumna*, the family names *Vel-usna*, *Vel-ce*, *Vel-imna*, the prænomens *Vel*, *Vel-our*, and many others.

They occur with equal frequency in the Libyan epigraphy, as *Vol* (Ins. 167, 200), *Volt* (Ins. 146, 148), in *Volux*, son of the Numidian Bocchus (Sallust, *Jugurtha*, 105), etc.

### § 6. *Proper Names from Corippus.*

A. Cresconius Corippus was an African bishop who lived at the court of Justinian, and wrote a description, in good Latin verse, of the successful campaign of Johannes, a proconsul, against the Mauritanians, about 550. His epos, called the *Johannis*, is peculiarly valuable for my purpose on account of the numerous Libyan proper names it contains, defaced no doubt by forcing them into smooth Latin forms, but often recognizable in their radicals.

In comparing them with the Etruscan onomasticon we must remember that nearly 1800 years had brought their changes on Libyan speech since the Etruscan colonists quitted the African shores.

I shall not undertake to do more than present a list of names from Corippus, side by side with others from Corssen's *Sprache der Etrusker*, to illustrate their strong phonetic resemblance and occasional identity. To discover their etymology and signification is a task I must leave to future students.

### *Comparison of Libyan personal names from Corippus with Etruscan personal names from Corssen :*

LIBYAN.	ETRUSCAN.
<i>afun,</i>	<i>afuna.</i>
<i>alantas,</i>	<i>aleθna.</i>
<i>aneus,</i>	<i>anean.</i>
<i>anestus,</i>	<i>anes.</i>
<i>arcan,</i>	<i>arcenzios.</i>
<i>azan,</i>	<i>ezumu.</i>
<i>bezina,</i>	<i>felzinal.</i>
<i>buranto,</i>	<i>farθana.</i>
<i>caggun,</i>	<i>caicun.</i>

## LIBYAN.

*calamen,*  
*camars,*  
*canapus,*  
*carcasen,*  
*cullen,*  
*cullan,*  
*cusina,*  
*gamas-oran,*  
*gantal,*  
*ierna,*  
*ilasan,*  
*irtus,*  
*mas-,*  
*narti,*  
*sacoma,*  
*sarzun,*  
*s artifan,*  
*succur,*  
*sucrus,*  
*tamazu,*  
*tanadus,*  
*tanin,*  
*tarincus,*  
*tor,*  
*tumudan,*  
*tursus,*

## ETRUSCAN.

*calu.*  
*camals.*  
*canpnas.*  
*carkna.*  
*clellu.*  
*c' lan.*  
*cusinei.*  
*camas.*  
*caneθa.*  
*herina.*  
*lasa.*  
*hirtunes.*  
*mas-.*  
*nortia.*  
*secune.*  
*sertuna.*  
*sauturin.*  
*seccu.*  
*secis.*  
*tama.*  
*tanna.*  
*tania.*  
*tarchnas.*  
*tarsu.*  
*tumu.*  
*tursu.*

The word *clan* in the above list appears on a hundred or more Etruscan sepulchral inscriptions. It has been generally translated "son" (see Müller, *Die Etrusker*, Bd. i, p. 502, note of Deecke). Sometimes it appears as *klan*, or simply *cl*; *clen* is an occasional variation.

In this word the vowel of the first syllable has been syncopated, as Deecke has pointed out was exceedingly common both in pure Etruscan words and those drawn from the Greek (see his note and examples in Müller, *Etrusker*, Bd. ii, p. 333). The full reading should therefore be *kel-an*. This explanation discloses at once the sense of the word by means of the Libyan tongue. There the word *kel* means household, one family, those dwelling in one tent or

home. The Etruscan *clan*, or *clens*, should be translated "of the home of," "of the family of," or something to that effect; not necessarily a son.

### § 7. *Place Names.*

The place names handed down to us from Etruscan times offer peculiar difficulties in etymology, for it is very likely that the immigrant Libyans who founded the Etruscan State generally adopted the geographical names they found locally current, and only exceptionally applied others from their own tongue. In some Italian examples we may be tempted to recognize Libyan roots. Thus, in *Arbona*, *Arretium*, *Arno*, *Arna* (near Perugia), etc., there may lurk the Libyan *ar*, mountain. This is rendered more probable by the Etruscan name for the Atlas mountains, or their mythical hero Atlas, which was *Aril*, where we can scarcely err in recognizing the root *ar* (Müller, *Die Etrusker*, Bd. ii, s. 113).

M. Rinn believes with Dr. Shaw that the geographical name *Tadertos*, *Τυδερτα*, is identical with the Berber *taddert*, a village or town of stone houses.\* Many Etruscan remains have been discovered there, proving that it was one of their settlements (Müller, *Etrusker*, Bd. i, s. 98).

In the name of the very ancient Etr. city called by the Latins *Caere*, in Etr. *χaire*, we seem to have the Berber *gari* or *gheri*, a fortified town or city.

An extended examination of these place names offers yet greater difficulties than of the personal names, and I shall not undertake it at present.

Should the above comparative notes of Etruscan and Libyan proper nouns indicate a recognizable relationship between the two tongues, other students will soon be found, with larger command of material, to carry out the comparison and to ascertain what closeness of origin a prolonged investigation is capable of revealing.

\* As distinguished from *adouwar*, a village of tents. *Dictionnaire Français-Berberes*, s. v., village. See also Rinn, *Les Origines Berbères*, p. 195.